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played on July 4, 1963

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What will we talk about? Not always about tasks. That is, it is good to talk about tasks but it is much better, whenever you have had a task, to give immediately what you got from it because, after all, that is why the task is done and why we ~~we~~ try with all the efforts and the attempts we can to understand the meaning of the task and always, as you know, link it up with the question of: Was I, when I did it or afterwards, a different kind of a person? You know, this is difficult when I say, "A different kind of a person", what do I really mean?

It is not that we change so fundamentally and that we change our type and that we behave really so that other people would not recognize us. You know very well such a thing takes a very long time. And even it is questionable if ever as long as we live, as long as we are still here, we ourselves do change in such a way that we are entirely different from the outside; that is, that other people can notice it by just looking at us. They can probably realize it if they can feel our presence. That is, the hope is that the change takes place in ones inner life and the manifestations remain the same but that they are motivated from a different place.

And therefore, people who do not know anything about work, may not immediately recognize that we are operating from a different standpoint. And, at the same time, for ourselves we know that we have changed really quite fundamentally because, instead of ~~working~~ living in the manifestations, we should live in our inner life and use the manifestations simply as nothing else but a manifestation of something that exists inside.

But how do we notice such things? How do we know it for ourselves? And it is not, as I said, it is not something that is

so fundamentally that we are entirely different kind of persons even for ourselves in our own inner existence because the motivations and our thought and feelings remain many times in exactly the same way and bound exactly by the same kind of correlations and the way we are brought up and how we have behaved in accordance with whatever the education has been.

But we have to go, I think, to something that is much more fundamental, much more different than we originally think. And the direction is the emphasis on small things instead of big things. I think that is how we have to start to learn. And only the accumulation of a variety of such small things which make up a personality become very important, gestures, movements of a hand, the way you sometimes can look, an expression of your face; someone makes a remark and you feel a little bit out of place or looks or sounds like criticism and you immediately start to embroider on that in yourself and come to certain conclusions. And, if we start to realize how often our actions are dictated by the least little bit of a change which might go one way or another but it happens to go this way and then there is an accumulation of a variety of other actions which are based on this one little item.

I think you have to learn much more about our own expressions and ~~max~~ also of course understand the expressions of other. And particularly in any kind of a relationship that we value, we are not going off on a little things which have no particular meaning and, particularly in other people, when they are mechanical that we understand ~~xx~~ them as a mechanical expression and have no further value than just that mechanicality and that they do not touch the essence. If it touches our essence, then it might be possible to guide our expressions or not to allow a certain expressions, receiving it from someone

else to react in us in the usual way. And that we sometimes have to learn to start all over again in a form of behavior, let's say, with a facial expression, to take things as they are in their proper value, small as such a value is, without wanting ourselves to express what we really think or feel.

I do not know if you understand well enough what I mean. But our whole life is made up of very small things, not big things and, particularly in repationships with other people, it is just exactly smae tonation or some little movement of the hand or fingers which indicate that a person is, let's say, annoyed. And it starts us on another kind of a road if we allow it; that is, if we simply take that for the value which we think and we assume that is in it. And, in reality, it may not be in it at all, that we then start our form of behavior in accordance with that what we think is so and the assumption many times are completely wrong. At the same tiem, they become for us real because our behavior changes in accordance with those little influences or little actions on the part of other people.

The more sensitive we can become regarding our own behavior, the more we can see what we really do; how we move our head, how we maybe sometimes breathe in a cerfain way, how sometimes we do tense up without wanting; whenever someone says something that hurts us a little bit, how big our feet are. Things of tat kind that really are absolutely nonsensical from the standpoint og events in life. They do not amount to anything at all. And, if tou would addthem up during the day, you would admit with your mind immediately that they are follishness and nonsense and that you should not be awayed by them. And, at the same time, we are constanrly under that kind influence and we behave constantly like that.

Take our own case, that is, leave other people out. How do we behave regarding other people and what do we wish to creat as an

Impressions which we ourselves are really not entitled to? I mean by that that many times we will want to assume that someone understands something a little different from what we are and we like to create sometimes an impression as if we are somebody. And I do not mean by that that we are really somebody but that for that one moment, we are a little bit more than, in reality, we are and we know it but we allow it. That we are stepped on our toes by someone without any particular rhyme or reason and still we feel that we are entitled<sup>to</sup>/that kind of anger. When someone does something and we think we know better and he does it in one way and I do it in another way and then maybe there is a little argument. "Why?" and the other person says, "Well, I do it that way." What do I say: "You stupid fool" or, "Why? I cannot understand it? If I were you I would do such and such." And we get excited. Or we get even effected in such a way that someone made a remark and we did not like the remark and for hours we are still under the influence of it.

If we work we see much more of these little things. And, if we work, the effect of the little things is much shorter. This is one means by which one can find out if there are results of work on oneself. If I know that I can immediately classify as a mechanical action on the part of someone else, a mechanical reaction on my own part, and that I then, knowing it in that way, I have enough poise to continue with the expression that I wish to express, particularly when that expression of myself comes from inside out.

And I think we have to start learning more and more to see that out life is built up of such small things, which, in themselves, have no significance but which we endow with a significance completely out of proportion.

I want to say this because so many times during this last week little thing, little indications, little sayings, someone who will



come and you say a word and it is misunderstood and immediately a conclusion is drawn and it is not at all ... because after the conclusion is drawn and you start an argument you become so tremendously involved emotionally that you cannot extractae yourself from it. And to withdraw entirely is also wrong because you eliminate then the possibility of being effected. And, for our growth, we have to be effected. We have to have a certain form of friction because we can not withdraw and live by ourselves and hope that by means of that we will reach consciousness. I doubt it very much.

I think we need every body, that we need all kind of conditions, and that the solution is the increasing of the number of different conditions instead of reducing them.

"Gain, as I say, see as much as you can of each other. Talk about the ideas as well as you can but help each other in trying to understand them. Do not argue. But try to tell each other in so many words, "Wake up. I am trying to be awake. I need help. Help me to wake up and stay awake. I will help you if you do that for me. Or I will do it for you. Then you will help me." That kind of solidarity among a group and, again I say, it is on a Tuesday. It is something that is now more and more required. It is something that one must feel for each other that we are engaged in something that is worthwhile and that we need each others help and that we do not need each others criticism and that we have to tolerate different forms of behavior of other people even if we understand them quite well or not understand them. We are ourselves the way we are. And, in that way, we want to change with ourselves in order to reach something that we otherwise cannot gain. And we have to learn to work together on that kind of a basis. Do not exclude yourself. Do not think when things go right of that you feel you are working that in such a condition you do not need someone else. You need someone much more at such a

time, Blessed for those people who are married. Blessed for those who have friends. Much and much better that have them around even if they disturb you. At least you have an opportunity. It is far better then to sulk and to stay within yourself and to have all kind of thoughts keep on churning around in you. Take the opportunity of expressing yourself in the presence of others. Do not withdraw. You need it. You need it as I say, much and much more. And that kind of a contact really could become very much alive among us. I say among us because I believe that there is possibility of that kind of a growth. Other<sup>wise</sup> ~~wise~~ I would not talk like this. The growth is that there is a possibility of explaining for oneself and to others the necessity of putting to practise that what we know and what we feel. In such an expression and a real real desire to wisj to help for ~~our~~ our own sake, you can say. You may not even have the idea you want to help someone else. Don't, I would almost say, for God's sake, have that idea because, unless you can help yourself, you never can help someone else. So, the requirement is first to be for yours lf. Then maybe you can communicate something to someone. But if you do communicate, put it in such a way that you say, "What do you think?" Not: "I think thus way" or "You ought to be like this." This is of course the danger of any kind of relationship, particularly when the relationship is a little bit close and you feel entitled because you, you already know so much and you can tell someone. For Heavens sake, be weak. One does not really know. And deep down you know it. Never criticize someone who is honestly striving in his or in her way which ever way they do. But, if you want to work together, it must be understood that you try to work together, and not one above the other. Now, questions about real results.

John Owens: I had a very good week and then this past week has been really very bad.

Mr. Nyland: How do you feel your weeks?

John: How is that?

Mr. Nyland: How does the week go? From Tuesday to Tuesday or from Sunday to Sunday?

John: From Tuesday to Tuesday.

Mr. Nyland: And which one was bad?

John: This past one. I was, for the most part, very much asleep and I could see it. And I really did not care in a certain way. And only for very short moments was I able to make any kind of an effort to wake up. And it was such a contrast to the other week.

Mr. Nyland: What do you do in a case like this Johnny?

John: I tried when I had the feeling that I really wanted to and I tried and then I had the energy and I could wake up.

Mr. Nyland: But this last week?

John: That's what I am talking about. I say just for short moments could I have a moment when I was awake.

Mr. Nyland: But at the end of the day you came to the conclusion that the day really was not right.

John: Very much so.

Mr. Nyland: And then how did you make up your mind for the next day?

John: Well I didn't really make up my mind, I just hoped it would be different.

Mr. Nyland: But why would it? Hope is something, you know, that is much more for oneself. It is reality. Belief, you can say, it is like a hope without reality. But a hope for oneself you must know, you must know that when you hope for something that you have a reason for hoping. So with the hope that it will be different tomorrow, you have to make a determination that it is going to be better. And that you will not be disappointed in your hope. It will not happen, you know, the hope, when it is based simply on that what is today, tomorrow will be exactly the same. Why would it really be different? Because maybe circumstances? There must be a reason why you think that. Do you think that God will be better tomorrow?

John: Well, I did not understand really why the contrast; one week so good, another week so bad.



Mr. Nyland: Maybe you did not understand it. If you are sailing against the wind, do you understand why the wind is northwest instead of southeast? At the same time, you are sailing. So, there is not use trying to figure out why the wind is against you. The fact is that it is against you so you have to tack. If I find that it is difficult, I do not spend the time trying to find out why it is difficult. It would be very nice, I agree, if I could blame somebody for it. But it is still an open question if it is someone else that I could blame, that then I will continue to work. But, if I put the blame on someone else, I will not work. So, it is much better not to know at all why it is. Only I state the fact that it is difficult and say, "How come it is difficult?" We do it in ordinary life. If it rains, you use an umbrella. You know you have to do something about that condition because you cannot change the condition. Why would in this case the solution be right there? Why would you want to know in the first place? But why would you even be entitled to know?

John: It is not that I really wanted to know. It is just that I did not understand what it seemed to me that I really must do for myself is to go back to the beginning and -?-

Mr. Nyland: It is not true. It is not true. You know very well what to do. It means a little bit more pressure of what you are doing. The principles we know. So, it is not that you do not know what to do. But you have to apply it and this time, realizing that it is difficult, as I say, sailing against the wind, you have to use a different kind of a method. I say more pressure. It means really having more desire. If I do not have more desire and I find myself a little weak in that way, maybe there are ways by which I can get desire.

For instance, I can read. I can sit quietly and hope to come to myself. I make an attempt and I say I hope to come to myself because I know that when I really make an effort I will come to myself.



I see myself, how I am, how I have behaved, what I have been in the last week, the times that I really was a little ashamed of myself. Here is where my mind can help me by memory and also by certain concepts of seeing myself as a person claiming, wanting to be conscious and not doing anything. And I come to the conclusion that I am, in that respect, weak. With this, I have an idea that that kind of weakness in myself I really do not want to tolerate. There is something in me, deep down, that says, "It is not right. And it is not becoming for me to be like that." This, combined with the statement I make, creates in me a certain wish for a change. Now, from there on, I can increase the wish by realizing more and more what I am and introducing a relationship which is not necessarily an Earthly one. But to see myself philosophically as a part of maybe Organic Kingdom, for a little while maybe as a person on Earth having to fulfill a certain task. Maybe I can see myself as an expression of something of a different higher quality, of something that I must represent being a man and not an animal; something with which I was endowed when I was a child which, unfortunately, I do not see often enough and which, in my good moments, I really wish or yearn for.

I come to conclusions about myself that I am really not the way I should be. The more I see this, that is, the more I realize now in my memory of that what I have been, the more I see that I have lost opportunities, that I did not live up even to certain forms of idealism and that there is a great deal to be done as far as I am concerned in order to reach a state of more or less conscious man or, at least, a little bit more harmonious.

Now the question is I think about it, I will admit it but maybe I do not feel it. That is, I do not experience it as yet. The experience, that is, the translation of my knowledge into that kind of experience with the wish that it could be changed, if I only



know how, you know, I immediately will say, "But I do not know how." Then your mind comes in and says, "But you do know how." Then, when the mind is that strong, you have licked the problem. All of this can go on for a little while when one sits quietly and ponders. But then, when you get up, it is not over. Then the amount of energy which you have acquired during the pondering then must immediately be put to use. And then you work. How much feeling energy you have accumulated, you will know by the amount of work you will do after. But, even if it is for one minute, it is already quite different from the expression of the so-called hope that tomorrow will be different.

It is necessary to have the three things together, Johnny. ~~Waking~~ Clearing the mind, spanking the body and deepening the real ~~mixer~~ feeling. So, apply it to a task. Apply it to the times that you see it is difficult. It is not sunshine all the time. In the first place, it cannot be. We are living in seasons fortunately. Even in the tropics they have difference in that kind of atmosphere with rain or a rainy season or a dry season. And, wherever you go on Earth, it is quite different at times compared to other times. So, why shouldn't a human being be different? Aside from the fact maybe that it is due to something that you cannot help, it still is you experiencing it. And, even to the extent that you can blame someone else, it is still you. Maybe the cause is someone else. Maybe you want to fulminate about it. Maybe you want to be critical about it. It is still you. So why, even if you did know the cause, what would be the result? A satisfaction in your brain and that is all; not in your body, not in your being and, after all, we are talking about being. We are not talking about the satisfaction of your mind.

It is how I live. And when I see myself in that state, weak, and I say, "That is me, man; I call myself a man." Sometimes I say "I". And when I say "I", I hope that all the facets of my personality are combined in that I and that it is strong.

There is a conclusion~~x~~ that the prodigal son comes to when finally he sits away from home among the swine and the pigs. And he comes to the realization it is not his place. And it is based also on a memory of how it used to be. And then he says. "No, I will get up and go to my father." It is that statement. It is that wish which is an emotional state and not wishing any longer to accept the conditions which I know I suffer under and, if I let it suffer, it will run dry by itself after a little while. But <sup>clearing</sup> that time that is necessary for the ~~growing~~ up of myself suffering is lost.

Of course, there are many ways, Johnny, by which one can actually start to come back. And then one ~~xxxx~~ sees what one is and to come to such conclusions, as I said a little while ago, that maybe a very small something causes you, at the end of the day, to say, ~~Hezek~~ "Well, I have not worked." Maybe because some one made a remark, things do not go so well at the office or you made a couple of mistakes or someone cursed you out or whatever it may be or you may expect something quite stupidly or, rather, even if it was right, you do not get it. And then we are under that kind of an influence. Come to yourself at such a time. Go away for a little bit. Sit somewhere by yourself. Come to ~~xxxxxxxx~~ a conclusion. Come to the realization I am in the midst of something that is not becoming. The prodigal son calls it swine. It is a very strong word. At the same time, (? it is about the same ?). Gurdjieff called it shit. ~~xxxxxx~~ And it is just that stinking.

This question of self indulgence, this question that I believe that I am entitled to my suffering, that I think that it is necessary for me to have this and that I can wallow in it, and that that way I will reach the Kingdom of Heaven, this is the greatest stupidity on Earth. If I realize, not so much even what I



am but I realize that I have to work in order to get some where so that I can say, "I am, at least, on the road". And I do not sit down and I do not hope falsely but I will do whatever is necessary that I can do at the present time because that what I now experience is not the real thing for me. And I can never call myself a man under such conditions.

Well, it maybe difficult every once in a while. And still, Johny it is very necessary to get that kind of a wish. And then I say -?- this is me. I say it to you. I do not say it to every body because you can stand it. As a man, you must stand it. As a person wishing to grow up, you have to stand it. There are many among us, particularly the women, who cannot stand that because they live by feelings and to have such an idea that it is almost hopeless is sometimes very difficult to take. But, for you, you spank yourself and you work.

Eileen Wright: In terms of what you said last week, I tried to evaluate myself and I came to a certain realization that one of the things was that my idea of freedom is completely based on doing what I like to do and what I dislike doing is not freedom to me. And I found that this is the way I see my life and those are the only terms in which I could seem to see freedom. Now, altho maybe I am not ready ~~yet~~ to give up this idea, I do realize the disadvantage of it, the inflexibility, to a certain extent. For instance, if I have to do something that I dislike doing, that is bad enough. But it seems to color everything else in a day that I do, even if it something that I care about or that I like; that this dislike will influence me to such an extent. It does not seem exactly correct because I do not think that it is becoming either from an ordinary standpoint or from an extraordinary standpoint to continue indulging this way because then everything in a day is lost not just the moment when I am really involved in doing something I dislike and then the moments after. It carries on like a lot of baggage.

Mr. Nyland: But you understand, Eileen, that the real freedom would be to be free from this concept of freedom. You see, it is what you say, to be free when things go your way ~~in~~ and to be bound when they do not go your way is a very cheap concept and you know it. It is a concept that is prevalent on Earth. Everybody

would (?measure?). It ~~must~~ belongs entirely to the line of least resistance. It belongs also to the spiral which gradually goes closer and closer to the center and finally stops. It eliminates so many things gradually which are a little bit disheartening and only continue in that which you either like with your body or your mind or your feeling. And, in the end, as I say, it is very, not only selfish, because that in itself does not matter if you do not harm other people, but, for yourself, it is a very small way of looking at things.

Eileen: Well, before I could not even see it or realize it.

Mr. Nyland: Good, it is very good that you see it as such. But now the real freedom is that I continue to see it and not be effected. For instance, I see myself liking certain things. It means I am identified with it. I see myself disliking certain things. It also means I am identified with it. My basis of liking and disliking is simply on what is convenient. The basis of freedom and not freedom is now I am in regard to a variety of different influences on me; how I digest them, how they take hold of me, and how I sacrifice to them.

To say it in another way: The real freedom is that I can separate reaction from action. And I have to use an entirely different kind of a measurement because that what I call freedom may be in reality the necessity for myself to become more bound in order to be free as a result of work.

Eileen: Well, I seem to be very interested in changing this whole process because I do see it as a mechanical process.

Mr. Nyland: Isay, "Do not change it." But keep on seeing it without being identified with it. Make statements to yourself, whatever it may be, either one of the three centers which desires that kind of freedom, may be your mind. / It says it is free now because I like this. Make statements to yourself, "It likes this." Whenever you dislike something, make a statement, "It dislikes this. It. I see my body disliking. I have something

by which I describe my body experiencing something.

Eileen: And it is important for me to know which <sup>center</sup> ~~part~~ it is?

Mr. Nyland: Not necessarily, not necessarily. If think, if you can, it is very helpful but, in general, it is your total body in all its functioning which is under conditions which you like and which you dislike.

Eileen: I know because I have tried to trace it and it was very difficult for me to see where it was.

Mr. Nyland: The question is: Where is the liking? Who likes what? You see, this question of liking or disliking, the question of enjoyment or suffering, it is always a question of what is suffering and what is liking. What is it in me? Can I see something in me liking my body being in a certain way? Is it my body or is it the totality of myself which prefers a certain condition? When I say I suffer, what is suffering really? My body? Or any part of myself? Can I see sufficiently far away that I could be objective towards this Eileen suffering, this Eileen liking? Is there a possibility ~~of~~ that something of me can say, "This is Eileen"? Then I make a distinction between I and it, it continues to function exactly the same as always. And it remains subject to all the different influences which are on Earth. But when I say "it", it means that there is a possibility of being a little bit separated from that level. And it is then as if I see myself behaving, walking, doing this or that from a standpoint where also part of myself is and which remains an interested outsider, a by ~~standing~~ <sup>standing</sup> stander, someone who is not ~~xxx~~ engaged in that activity but who watches it and sees it, who is vitally interested but is not bound.

This is the freedom we talk about. That I become free from myself behaving, that is, non identified, of something of me which I call my I or the beginning or that what would split off and is no longer part of my personality. But I see my personality under certain conditions and I make statements of "Eileen likes it, Eileen dislikes

that. So, how to get to that place. Instead of saying "I", you will not try, whenever you come to conclusions of liking or disliking, conclusions of your freedom or not freedom, that you will say, "Eileen.2 Probably you cannot do it with other people. Some one says, "Do you like that?" You say, "I do not like it." You cannot say, "Eileen does not like it." So, you have to do it for yourself. You understand what I mean? One has to use common sense but it is that way that one could become like a child.

Eileen: Another thing I do not understand is why I can't seem to make use of the other kind of moments, the moments where I am not in this position. I do not seem to use those opportunities enough.

Mr. Nyland: Because they are not alive enough.

Eileen: -?- neutral; where I am not involved in my like or dislike.

Mr. Nyland: Then it is easy when you are not involved at all. But you are not alive then. All you are is a breathing lump of flesh.

Eileen: You see, I have ~~try~~ tried to use this idea of being aware of myself when I am walking and where all these influences do not play such a major role and then I cannot seem to...

Mr. Nyland: To some extent, it is right. And you probably can reach a certain separation as if you are seeing yourself and, for you, as if there is that reality ~~next~~, that there is a separation at the time when your body is only interested in walking.

Eileen: Shouldn't I be able to do that?

Mr. Nyland: Of course, I think you can. When you sit and nothing is involved and you move your hand can you ever have a picture of being outside of that and seeing you, Eileen, moving her hand?

Eileen: I have had it at rare moments and it has usually been in movements and very rarely has it been when I have done it myself.

Mr. Nyland: Good, Try it when you are quiet, by yourself, after you relax your body and relax also your mind as much as you can and your feeling. But keep awake. That is, keep your eyes open. And you make a statement to yourself, "I see myself. Eileen moves her hand." I am quite certain you can get, by continuing to do this, not just try it and it does not work. That is no good. An effort means that I will give it an honest effort. It may not be immediately successful but I will have to continue it. I have to continue with that kind

of an exercise if I really want to try to see if there is a possibility of a separation. I have to give it a chance.

Eileen: Now, say I devote twenty minutes and it doesn't work, shall I continue in that way?

Mr. Nyland: Darling, I am afraid you do not have to devote 20 minutes. You can do it in five minutes but quite intense and in the right way. Not allowing yourself to think or to feel. But, if you could be only be. And at times I am quite certain you will have that. When you once have a taste of having seen yourself while you walk, you know what is meant. You sit in a chair and you relax as we have said many times, And you start to speak and you hear it. You say certain words, certain lines; you can have a whole drama if you like. It says, "Eileen is acting." I am sure you can see it. The difficulty is only in regular acting is that one becomes identified with the acting. In this way, when you are by yourself, there is no audience and so there is no ~~real~~ real reason why you should be particularly interested than only interested in the fact of your existence and ~~xxx~~ saying certain things.

Eileen: It may be difficult but I would like to try it. It will be difficult because with my voice there is tremendous associations.

Mr. Nyland: Yes, but then whisper. ( Sound of blowing out breath.) There is no association with that unless it is calling a dog. You know, a little noise. No vanity whatsoever. It is just a little air coming out and -?- and I hear it. And it is ~~me~~ doing it and I become aware. You see? Nevermind associations, never mind making it more difficult. It is very simple. But the effort has to be intense. The effort has to be real and, as I say, you have to give it a real chance.

Eileen: Well, the intensity would only be created by the amount of desire that I would have to give to it.

Mr. Nyland: Most likely and also the time spent on it. It is also a product of intensity times time.

Mildred Mayers: Two weeks ago, Mr. Nyland, you gave us a task which you told us to do for one week. I tried to achieve it and failed. I seem



to miss the end of the day, looking at the fading light and being awake. You said to do it for one week but I thought that there is something more in it for me so I tried to do it last week but I still haven't exhausted it/ Shall I continue?

Mr. Nyland: No. Wait for one week and then, if you want to do it again, alright. It is the kind of a task that gradually starts to dawn on one. For some people and not others. It depends entirely on their experience. But with certain people it may be as if one slides into it. With other people one is immediately in it. As I say, it depends on one's own experience. Sometimes also the facility of picturing or visualizing certain conditions which again in turn is based on experience regarding other people. So it comes back entirely to what one is at a certain moment. And at certain moments one is very able to do this exercise ~~and~~ quite well and, at other moments, you may have to wait. So, wait for one week and then you can try it again.

Charles Wittenburg: I would like to report on the task that you gave me, if I even can call it a report. But I had a very strange experience with this task which I can remember in the verbal formulation that you gave me which was to create emotion, genuine or copies, it ~~was~~ made no difference, but very simply, very sincerely, on the street, in the chair, little things, ordinary emotions and so forth. The next day, when I got ~~up~~ up to do this task, I found, that I believe for the first time in certainly six months that your... the memory of your words, of your face, of your, I would almost say, the meaning behind the words, the real meaning had vanished. And I tried to feel anything and I could not. Then I relaxed and walked around and brewed some coffee and did some ordinary work and tried it again and I could not. If my being in this group had depended on that moment I ~~was~~ would say, "I must leave the group and that is all there is to it because I am unable to do this." The next day, I once again approached it and I discovered what is probably evident to many in this room; that I was thinking about a feeling exercise. It wasn't very long until I received the realization that much of my so-called feeling is thinking and ~~at~~ at that time, a voice said in me, "Don't open that door." And I was unwilling to open that door because I am afraid to open it. I went thru the rest of the day where I rued the day I even heard of Hurdjeff. I rued the day I ever saw you, I ever entered this room. Yet I am obviously back here. But it was a week of finding out something about myself of course. And finding out also the things in life that I am attracted to and, I would almost say, that one of these things that I am attracted to is how not feel.

Mr. Nyland: The answer is the same, you know; that the freedom is to be free from this idea of yourself.

Charles: Yes of course.

Mr. Nyland: And also to see that if you were free, you would not lose anything.

Charles: Yes of course.

Mr. Nyland: That one knows by ones mind. But you do not feel it that way and the fear is still there. That is why you say, "Don't open that door," Still, you must lose it; a little crack. Let some light in. It will not harm you. But still with something that is quite impersonal. I may have asked you, do you like animals?

Charles: I was going to mention that, I have seen myself stroking my cat with a real emotion and then, instinctively, my mind said, "That is of no consequence whatever."

Mr. Nyland: Well, it will be of great consequence. You have a cat at home?

Charles: Oh yes. I have a cat that I am very fond of; sentimentally fond of as a matter of fact.

Mr. Nyland: Sentimentality is also a feeling. I hope you are not mentally sentimental. So, we can try that. Senti- mental.

Charles: I don't understand.

Mr. Nyland: There is a cat. You extend your hand to stroke it. You say, "How nice." You see it. If the shape, the animal itself, is not enough, you can look at it, in his or her eyes. You try to establish something that is there in the cat which also is in you and the relationship between. That what comes may be a little sentimental; nevertheless, it is not your mind that tries to communicate at that time. As I say, you try it with the cat first. You try it now with different animals that you do see. I hope you will see some dogs that may suffer. That is, they will look as if they are stupid. But if there are some nice dogs, really big strong dogs, you can also have a feeling for them. And when a dog becomes interested ~~in~~ in eating, you feel for it. They have saliva dripping all over. Almost to that extent, you start drooling. No, it is very interesting how much a feeling can produce the same kind of state in one. Now, enough with

animals. You now try with human beings, but human beings where it does not do any harm. When you tell someone, "Ah, you are wonderful" you must understand that the other person is not going to fall in love with you. So, you do it almost on neutral ground. And it is very interesting that of course you do not do that usually. You have prevented yourself doing it, because you have a certain fear that you do not want to show that and you are afraid. Now you select a few people and say, "How wonderful you look today." But you put in your voice now something that is like a feeling, as far as human beings are concerned.

Now you read. You read a book where certain sentences, certain philosophies, poetry, where you really feel that there is something the author wanted to communicate. You read it aloud in such a way that your voice indicates you have understood it and you put it in that form. You listen to some music that you really still enjoy. You are a little limited in that because you are critical. But still, there are certain passages, I am quite certain, from, let's call it, Bach in general, which you can listen to and which you can listen to with your feeling, not your mind. Try to eliminate the construction of how a fugue is built up or how a melody repeats or what contrapuncts are there in the harmony. But listen to sound and then be affected by the sound as produced. You are sensitive to noise or noises in general. They can produce in you a feeling of well-being, an enjoyment. Let such sounds come in on you when you are in a good relaxed state. And you will feel. And, as a result, your body will also participate in that kind of feeling. ~~xxxx~~

It is a matter of enlarging your emotional world. You have covered it up a little. You should not. There is absolutely no reason for it. And maybe even it will include, after a little while, the love for Gurdjieff so that you will not hate the day that you have heard of him. At the same time Charles, hating is a very good emotion.

You see, it would even be very good if, because of such hate, such dislike, you stayed away. It is not that I advise you to, but it is <sup>not</sup> something that you have to be afraid of. Let it come. Whatever it is, wind, storm, rain, snow, whatever, I stand. This is the things that I face. Nevermind what anyone else will say. I am. Never mind what God will do with me. I will be. These statements belong to an emotional world. And they represent at such a time life in me, expressed in a certain form. And on that I stand and with that one walks. With that then, in turn, one feels. Alright?

Charles: I will try to do this. I am not at all sure that I can.

Mr. Nyland: Good. It does not matter as long as one tries. You will find out.

Connie Ashby: I am not quite sure how to report because I did not do that task that I wanted so much for those two days. I started out on Wednesday. It worked fine until noon. I had a commitment to spend two or three hours in the school. I went there. I got back late. I felt I would be involved with the boys and it was suppertime. Ash came home early and I fixed supper for all of us. There was a momentary disagreement and it was as if I leaped at the chance. And I spent the rest of the evening involving myself with being upset and angry and working almost for ways to keep it going.

Mr. Nyland: Did you enjoy it?

Connie: I know I ~~xxx~~ saw it much more than I had ever seen it before.

Mr. Nyland: I do not think there is anything wrong with liking ones suffering. Why did you continue with it?

Connie: Why did I continue? That is what I realized after the next day and after Friday where I did nothing either in life or in work. Because Friday night I tried to think after I got ready for bed about it and I was disturbed. And I tried to really see what all I had seen during the three days before meant. And I felt that something in me very much did not want to do it. I could not say why. I just knew that all of this indicated that even tho I was saying -?-. I did not want to. Something much more did not like this. So I thought, tomorrow is Saturday and I will put the two days in. -?- I was successful and I was satisfied Mr. Nyland with the thought. I had completed a whole process. It was as if I had solved the problem satisfactorily. I do this.

Mr. Nyland: But you are honest. You do this and still you know it is not right. And it keeps on puzzling you. You sometimes feel ashamed. You wished it were not so. And, at the same time, you are driven to

do this and not something else.

Connie: ??

Mr. Nyland: Live with it. Do not counteract it but live with it. Let it run itself the way it is. This is you. And keep on doing it. And try to find if there is a little bit of a standpoint outside ~~me~~ on which you can place a fulcrum. You see, the idea of I is that I left Earth. If I only have a place where I can put a crowbar. This is the problem of Atlas. It is our problem. Where do I find something from which I can see Earth objectively?

So when I keep on, you might say, performing or manifesting and I become more and more acquainted with this form of behavior which is me, but I become acquainted. Something in me becomes acquainted. I say I become acquainted; something of that kind ~~is~~ not interested in that performance. And I will continue with this performance because I do not know any other line. That is why I say you are honest. You do not know any other lines. You cannot act regarding yourself. And you are past the point where you want to explain it or equalize it or rationalize about it. It is there. This is you. Accept it as is.

Connie: May I ask something else? I knew that Saturday morning I had to make a trip to the Bronx to the doctor which involves three or four hours. I did not do the task. I did, during the last three days, I did much more work of a different kind than I have had before, things that I tried with myself where it was more as if I would try something else. You spoke to me once about a sense of adventure. And I cannot equalize these things that I know are different and I know are working.

Mr. Nyland: You know Connie, the more honest one is regarding a task, trying to see oneself as one is, the more one has or tries to have this attitude towards oneself. It is not as yet as if one is conscious because in the conscious state I would accept everything that I am without any further qualification. I still am, in this case, where I see myself and dislike it, but by keeping on trying to see it in the condition in which it is, I approach the possibility of working. I mean by that that in the attempts that I do make to keep on seeing myself, there is already something that belongs or has a different kind of a quality. As a result of this, I become a little changed;



not as much changed as I would be if I made an effort to wake up; but there is that kind of a little something, as if it is, let's call it, a catalyst, as if it is mixed already with the reaction but it is not completely functioning because it is not pure enough for functioning correctly. At the same time, the presence itself is already enough to produce at other times, when I am not in that state, certain conditions where I have more adventure, more wish, seeing the possibilities of changing myself in a certain way and a great willingness for putting myself ~~in such~~ under such conditions where not much is involved. You know, where I can do it one way or another and I do not have to worry about it. The first state is to try to do certain things in conditions where it really matters. In the other, it does not really matter one way or the other. But I have for it a wish to be adventurous regarding a little change. So that then the thought is fed by something of a different quality and I say, "Why not?"

It is very interesting how in one's own life, every time an effort is made it comes out in some kind of form. It may not come out in the result that one expects. But it comes out in an attitude which apparently has not relation whatsoever. It is as if one is busy with certain things. In the mean time, you have lost your appetite for something else. You see how I mean it?

If it all dark, a little light will start to create light in all of the darkness. You see, it is not a light ray that stays as light. That would be consciousness. But the presence of that light effects the darkness. The same way as the presence of the moon effects the stars. One, ~~in~~ in the presence of another, cannot be the same. But it maybe in different ways changed which have no direct relation to the state of my consciousness. But it has to do with a change gradually of the level of my being. The level of my being is made up of one hundred parts. In order to change it into a different level, I ~~have~~

have to change it, let's say, into fifty parts of a different kind of quality. And the reason why it goes so slow is that the hundred parts has to disappear and be substituted by something that belongs to the fifty parts. And so, one percent goes. And, after a little while, two percent, three percent, and it is this gradual change of the hundred into the fifty. If you understand what I mean by that. It is from one level of quality into another level of quality that I start to go up and down, up and down. But each time when I come down, I am a little bit higher than where I was.

How do ~~vibrations~~ vibrations change into another rate of vibration? Take a string on a violin. It is very interesting. It vibrates but when you move your finger up, it continues to vibrate but in an entirely different way. Still, it is the same ~~vibration~~ string. And it is the form of ~~energy~~ energy which is simply, because of an outside condition, changed into a different form of vibration. It is exactly the same way whenever I introduce in my life something of the quality of consciousness. It immediately will have an effect on myself in an unconscious state and I will never be the same. The very fact of accepting an as is condition will ultimately create a condition which is, not as it, but which is. Sometimes I have said minus times minus is plus/ How do I get a positivity out of a negativity? By negating the negation. Psychologically you can understand it. It is as if it exists and my belief in the existence of as if, negates the existence of as if and makes it positive. It is a paradox.

Dick Wachtel: I had a task which was to read for half an hour in the morning and to get up a half hour earlier in order to do it so that it would be doing something that I disliked which I did for the first five days. I will get on to what happened after that. First I would like to make the remark that I did read. Sometimes, if I thought that perhaps my mind wandered for a few minutes, I would read for 33 minutes or whatever it came to. But I did it and it made not real change in the day. The sixth day, Sunday morning ....

Mr. Nyland: You did not want it to be changed or you were trying to change it? Or how were you, neutral?

Dick: I think at the time I was reading, I was neutral. Of course I wanted a change.

Mr. Nyland: You know, sometimes you remind me of that. You say, "I do not believe it but you have to convince me."

Dick: I do not understand.

Mr. Nyland: Instead of saying, "I do not believe it but will try to have you convince me."

Dick: You will convince me?

Mr. Nyland: It is not up to me. Dick: I realize that.

Mr. Nyland: So you go on this to try to find out for yourself; not to prove me wrong. Dick: That I can understand.

Mr. Nyland: then, when you have the wish to work ~~and~~, you have to be open about the possibility that it might work.

Dick: I frankly went into this expecting that this would make a change in the day.

Mr. Nyland: And you really dare to say that ~~it it didn't? x x x x x x x x x x~~

Dick: It didn't. Mr. Nyland: The fact that you were looking, didn't that change it? Isn't that a change in itself? Dick: The fact that I was looking for something? Mr. Nyland: isn't that a different way of changing a day? Dick: the fact that I was looking for a change?

Mr. Nyland: What were you looking for? What were you hoping for?

Dick: To be specific, I was hoping that it would occur to me to wake up many more times.

Mr. Nyland: And now, when you were looking for or hoping for that, didn't you wake up?

Dick: When I was hoping for that?

Mr. Nyland: here is a thought that occurs to you, for some reason or other that it is necessary to wake up. And you are waiting until you wake up? Dick: No.

Mr. Nyland: What then? Dick: I am waiting to wake up? When the thought occurs to me then I do not wait. I make the attempt.

Mr. Nyland: Well, the why didn't you? Dick: It didn't occur to me.

Mr. Nyland: how do you mean, because a little while ago you said you were looking for it.

Dick

Dick: I said that when I went into this task, when you gave it to me.

Mr. Nyland: I know; but now, during the day.

Dick: During the day it just didn't occur to me, Or rather, it rarely occurred to me, much too rarely, I would not say never.

Mr. Nyland: You mean it never occurred to you during that day?

Dick: It rarely occurred to me.

Mr. Nyland: You have a handkerchief? Dick: Yes.

Mr. Nyland: Can you put a knot in it? Dick: Yes.

Mr. Nyland: Do you use the handkerchief often enough. If you don't, and you use Kleenex, put a knot in the Kleenex as you use it.

Dick: Fortunately, I use a handkerchief.

Mr. Nyland: Alright. In any event, give your a little, you remember, ponce azinorim, I have used the word before.

Dick: I have used all sorts of devices such as leaving signs all over the house.

Mr. Nyland: No, no. Not too many. Dick: ???

Mr. Nyland: You have to turn them around. Dick: I record them.

Mr. Nyland: Did it help? Dick: Yes.

Mr. Nyland: Will it help if you put a knot in your handkerchief?

Dick: Yes. Mr. Nyland: Will you do it? Dick: Yes.

Mr. Nyland: But not for me. Dick: No, of course.

Mr. Nyland: Why didn't you think of it yourself. If I have a task...

Dick: That I didn't think of but I have thought of a few others.

Mr. Nyland: Alright, but it didnot help. Dick: they help for a while.

Mr. Nyland: What did you use?

Dick: Well, I have used signs, generally signs of a certain type. I wrote wake up in the inside of my wallet so that every time I took it out I would wake up.

Mr. Nyland: Did you? Dick: For a while. Mr. Nyland: And then?

Dick: Then no more. Mr. Nyland: How come?

Dick: It only works for a while.

Mr. Nyland: But how can it? Put it in red letters.

Dick: Then I look at it but I don't see it.

Mr. Nyland: Then you have absolutely no desire in the morning.

Dick: In the morning I have no desire. That is true.

Mr. Nyland: So now, how are you going to make the desire in the morning? How can you expect your day to be different when you do not start out with a wish? What is it that one really wants Dick?

Dick: What is it that one really wants?

Mr. Nyland: Yes, in general.

Dick: Well, I have so much ambivalence and contradictory desires which I have known for a long time,

Mr. Nyland: Yes; but when it comes to being interested in work, what is it that one wants?

Dick: Well, I want to wake up but I am afraid that this want is so much intellectual and very little emotional.

Mr. Nyland: But can you change it? I talked about how to introduce a feeling to Johnny. Dick: I was listening.

Mr. Nyland: Did you follow that? Dick: Yes.

Mr. Nyland: the question is very often: Am I really satisfied with myself?

Dick: I have had the experience of pondering it quite a bit in the past and from this or out of this, grows a tremendous desire which must be satisfied or which should be satisfied.

Mr. Nyland: It could be tremendous. Dick: Yes, it has been.

Mr. Nyland: It could be not tremendous.

Dick: ~~what~~ What do you mean: it could or it could not be?

Mr. Nyland: No, I am sure it was not tremendous.

Dick: Quite a large desire.

Mr. Nyland: A little bit of something.

Dick: Quite a large desire.

Mr. Nyland: No, No Dick. Then, in the morning, you would remember it in such a way that it will shine as it were over the day, at least during the morning. You know, a little child wanting to go to a picnic or a birthday is coming. Do you think the child sleeps? The anticipation of something that is really worthwhile, it will keep you awake. So, if it is a tremendous, I am sure it is not so tremendous. It is not that I blame you. You understand? Dick: Yes, I understand.



Mr. Nyland: Because I am not saying you should have. No, I am only stating that there are certain conditions which at the present time prevent you. It is partly your youth. It is partly lack of experience. It is partly lack of shock. And it partly because you are a little thick skinned. All these things make it. Mostly your youth. But if you have a couple of disappointments, real disappointments, maybe you will start to think a little bit differently.

Dick: I think all the time,

Mr. Nyland: No, differently. Excuse me, I know you are thinking. Reading might help. Reading about certain people for whom or in whose you have respect; biographies of heroes.

Dick: I do not think that would help. Mr. Nyland: No?

Dick: There is nobody that I can really think of that I would respect.

Mr. Nyland: How about Livingstone? Dick: No.

Mr. Nyland: You are not interested in him? Dick: No, no one.

Mr. Nyland: Are you interested in someone like Pastuer? Dick: No.

Mr. Nyland: Who could you be interested in? Dick: No one.

Mr. Nyland: A baseball player? Dick: No.

Mr. Nyland: No one? Dick: I am being serious; no one.

Mr. Nyland: No, that is not true. I am sure that there are certain heroes you could worship. There must be someone. In the whole of literature? Dick: No.

Mr. Nyland: Maybe you do not know enough about them.

Dick: Maybe, but there is no one.

Mr. Nyland: How about Buddha? Dick: No.

Mr. Nyland: Have you ever seen the film of Buddha, his life? Dick: No.

Mr. Nyland: You are not interested? How many interests have you got? What are your interests?

Dick: Basically, they are pretty egocentric.

Mr. Nyland: Yes, I know. But never mind; ego can sometimes include certain things. What do you like?

Dick: Certain physical pleasures.

Mr. Nyland: Isn't there a nice book.... do you play tennis?

Dick: No. I am active in certain sports; certain forms of physical.

activity I do enjoy. Mr. Nyland: For instance? Dick: swimming.

Mr. Nyland: --? Dick: I don't know who she is but I would not be interested in reading about her. I enjoy the activity.

Mr. Nyland: But someone who excels in your desire or in your activity. You do not care about them. Dick: No.

Mr. Nyland: Do you care about parents? Dick: Yes.

Mr. Nyland: relations, relatives, uncles and aunts?

Dick: Just parents and brother and sister.

Mr. Nyland: Do you care about being a good son?

Dick: In their eyes? No.

Mr. Nyland: No. no, for yourself.

Dick: I don't know what you mean by a good son.

Mr. Nyland: Well, supposing you have to take care of them.

Dick: This means something to me.

Mr. Nyland: When you read about a poor boy who cannot get married because he has to take care of his mother, would that appeal to you?

Dick: No. Mr. Nyland: Not at all? You see, you are rather limited, aren't you. Dick: Yes. ~~xxx~~

Mr. Nyland: It would be very interesting to find out what you really like to read or to see or to hear and then, in that direction, find out who has done similarly, that you have something to link up with and that you then, as I say, could worship or follow or admire or respect. Politics? Dick: no.

Mr. Nyland: Cards? Dick: I used to have some interest in that but not really any more.

Mr. Nyland: Racing? Dick: No.

Mr. Nyland: Indianapolis, anything of that kind? Dick: No.

Mr. Nyland: What does one do?

Dick: That is what I wanted to ask you.

Mr. Nyland: Of course I can tell you to select almost any part of history and to make a study of it. Are you interested in different countries?

Dick: As far as traveling? Mr. Nyland: Yes. Dick: No.

Mr. Nyland: In the development of certain countries? Dick: Not at all.

Mr. Nyland: How they have grown? Dick: No.

Mr. Nyland: In primitives and how they struggle? Dick: No.

Mr. Nyland: In the UN and all the people from Ghana who are there?

Dick: No. Mr. Nyland: Nothing?

Dick: If you mean of these things I have an opinion.

Mr. Nyland: No. Dick: But there is no real driving interest. I have an opinion about everything that you mentioned.

Mr. Nyland: No, I mean interest. Dick: No. no real interest.

Mr. Nyland: Are the opinions based on ~~xxx~~ facts? Dick: Sometimes.

Mr. Nyland: Can you argue with someone who has more facts?

Dick: I can argue but I probably would be defeated if he was correct and I was incorrect.

Mr. Nyland: Then, if you are defeated, does it even bring you to the library or an encyclopedia to look up something so that you can defeat him the next time?

Dick: No. I generally, ~~It~~ say, "You are right" and ~~is~~ that is it.

Mr. Nyland: And you have no further interest? You have no ambition whatsoever? Dick: Some. Mr. Nyland: What?

Dick: Well, then it is pretty much intellectual. It is what I think I should be.

Mr. Nyland: But you certainly will make yourself do that in accordance..

Dick: Slowly but surely it happens that way.

Mr. Nyland: What do you like?

Dick: Well, I would like a certain amount of money which I am slowly but surely getting. I would like a decent home for myself which I am slowly but surely getting. Incidentally, there is one thing. I just thought of something that I am interested in. You were talking about it to Charles. I am very very fond of animals, so much to the point where I have one dog and two cats And I love alone with these three animals. This I like.

Mr. Nyland: I will tell you something very strange. That, for your sake, I wish one after the other would die. That is the kind of life that I think would be helpful. Then something would take place. But if you can find something that would be like that kind of a sacrifice, then maybe something in you starts to stir. And it is life and then there is a real wish. When there is a real wish of some kind, it can be ~~helped~~ used also for one. But otherwise it is very much like squeezing blood out of a turnip. And intellectually, one can remain

curious and still, for adaptation or really a change in ones life, it never takes place. You understand? I mean it; I mean it for you.

It is difficult sometimes to know how to work and, of course, how to remain for oneself, how to remain honest, how to go to the little medicine chest and to take out, at the proper time, the right kind of medicine, because every state in which we are, requires a certain form of counteracting it because, unless one has a certain knowledge, in the first place, what the ~~state~~ state is, in ~~that~~ the second place that that particular state is not desirable and that it ought to be changed by means of some kind of another interest and that that could be given as a medicine and dispensed by a person who knows what is right for that kind of a case and that I then am willing to take it, one spoonful or another.

It is sometimes that way that tasks can be helpful. But it is much more important that at the time when I really know that I am psychologically suffering and that I am sick, that it is a pathological case in my psyche, that then that I dare to go to the medicine chest and to look and to see what is available and that perhaps you say, "God save me" and that He directs me hand to take the proper medicine and I hope that it will work. Only by that kind of trial and error that I gradually find out that certain things will work and other do not work. And then I will know. And I hope that I do not get poisoned because I will get poisoned anyhow by my own psychological state in which I am. I may not call it that way. I may not call it that I am killed myself but I die. I die in thirds without any question until finally my body gives up.

So, if I only could know, if there were in me a psychological pharmacopeia, if I actually, for myself, could administer the various things that I know that are right and, at times, I know it well enough but I do not have the strength.

I must try to find, day after day, certain things about myself that I am willing to put on a sacrificial block; that I am willing to expose for myself to ~~kick~~ let even other people look at it and invite, if you wish, certain forms of criticism because you need not be attached to what you are. All these things, of course, are very difficult. And, at the same time, something of that kind of wish, that kind of attitude and that kind of honesty always has to enter into whatever we call work. <sup>wise</sup> ~~Other~~ it is intellectual or a little emotional but it is not the application as often as I can during the day. I would not say day after day or hour after hour, or minute after minute or thing that I must be conscious all the time or ~~make~~ an attempt. All such statements, of course, are idiotic.

But I must gradually change this level on which I am and slough off different habits and gradually but constantly, honestly, and going up, not going down; that is, regarding my wish to work remain positive. I can still be positive even if the results are negative. Even if the results, in my eyes, are as if I am going down more and more, as if I start to hate the conditions which have brought me to the realization of what I am. And it is far better that I die in that state instead of dying in my sleep.

You may not believe it because when one is in such a state, when you wish that one never has heard of anything of the kind, simply because it was so much easier. It is much more difficult when one starts to wake up and also one start to realize certain things about oneself which, of course, are very disagreeable and unbalanced and come more to the foreground because they are less and less controlled and there is no guide as yet to tell what medicine to take. And still, I work and work and work; day after day, regardless of such results. If I only know that I am working in the right way, that I know what

is meant by bring awake or to make an effort to become more conscious. If anything we wish to pray for, it is for the exactness of what is meant by work. When I know, then it does not matter so much. I would not say that too often, but it does not really matter if I do not work, provided I have towards work the idea that I know if I can <sup>1</sup> will; and that when I can I will know how because I have not diluted the effort and I have not diluted the concepts. It is better to live with the concepts for quite some time and not be able to work, instead of having the wrong notion and think that I am working.

I must warn all the time for that: that your feelings and your thoughts are your enemies and at times only your friends. But they become friends only when you have a being. When that is not there, your mind and your feelings play all kind of parts which are not meant for the development of yourself. They are, as such, interested only in their own development as a mind or as a feeling and they will never ~~examine~~ consider the totality of anyone of us. Only your being is interested in that. Your understanding is interested in that. That what is your aspiration is interested because that comes from your being. It does not as yet come from the totality of yourself but at least it has to proper place in your heart. It is not longer in your solar plexus.

So, when one works, one has to be meek regarding it. Never mind that the road is long. What is the difference at what place I am away from the sun because the distance to the sun is such a distance that when I am under the influence, I can be a little higher or a little lower or even go up in an airplane and still I do not reach the sun as yet. But nevertheless, I am effected and I can be under that influence here or there and everywhere and in whatever condition of life I live. Whatever comes as conscious rays, conscious understanding, conscious influences, that what one calls God for oneself; if it



does come, then ~~XXXXXX~~ answer. Do not let the telephone ring, Take it as soon as you can. Because, if you don't, it will disturb others. And, if it rings too much, you will gradually get used to it.

I hope you work with pleasure, with adventure, with real life; wishing to ~~XXXXX~~ accomplish something worthwhile for yourself so that ~~the~~ your life becomes what it ought to be. But work together. All of us. If that is there, it could be a real force and it could continue to exist. Good night everybody. Have a good week.